

Clayton Honyumptewa, 11-10-03, his office OHL, Kykotsmovi

Recommends for Munqapi Robert Sakiestewa, for Pasture Canyon Alvin Honyumptewa, Albert Myron Sr., Alton Honanie; Elliot Siletstiwa Sr. - Leonard's F.

The spring near Paalatuyqa (the Three Wise Men) is Maatsa spring ('tick' springs)

Susunwgva ('cold springs')

Area near Tsuku with petroglyph close by is where Rosie, Stacey, and Gibson Talahitewa. Then there is another spring by the weaving place ('Pavawkyayki') where Roland Honanie (Alton's F) farmed. Roland also farmed 'oomiq' from a spring that fed his field down below (where Alton has his field east of the 264 bridge). Near the cemetery behind the old Mennonite church were terraced gardens fed by another spring (Rosie Talahitewa also gardened here). And there is another spring with gardens below just below Robert Sakiestewa's house.

With TJF to terraced gardens on N side of Hotvela (not Pusukinva - that has become all dry recently) below Rex Pooyouma's place.

Gilbert Naseyowma, 11-10-03, his house and in the field around Munqapi.

Pasture Canyon water: both my F and GF used it both in farming and herding sheep. My Gfs both herded sheep throughout this area around Munqapi, and also farmed near here with irrigation farming. This is the only area on Hopi where there is irrigation farming - other areas are dry farms, though there is some of that here too.

Down below (from his house, looking towards Maasaw and on east up the wash); my great GF Aqawsi started farming there; he put a scary thing up there (hence its name 'Maasaw') to keep other people out. But the government came in and subdivided the land down there. The springs there on the south side of the wash were used for horses and other livestock. This area at the west end of Masaw belonged to my maternal grandparents. There was a grazing area from Aqawsi well all the way to the cliffs.

With irrigation farming at Munqapi first you have to clean the ditches; Pasture Canyon used to have an open ditch (show MNA 64-864 picture of that). Siptuyqa is the name of the Hopi reservoir in Pasture Canyon: we made good use of the water collected there. In Pasture Canyon, farming was done by the government up above the Hopi farms, for vegetables for the BIA schools; above that it was our responsibility to clean out the ditches and all the way down to the reservoir. We always kept it clear. And then (in the 1960's?) It got covered over. Here (at Munqapi) we still have an open ditch, and we still work on ditchlines once or twice (or more often depending on need) per year. Just wetting the ground is good - but have to be careful not to pour too much water into the fields, otherwise crops will rot. 1st time flood the soil, then plant, then another wetting, then just small amounts to cool the plants off. Lower Munqapi area is dependent on the wash: it was always just Hopi dry farming before. Nowadays, the Navajos too

are farming there (N of wash) but they don't weed, or take care of their farms properly, and are wasting their water. Navajos use irrigation water in April but by May it has dried up.

'Munqapi' is the name of the spring above Alton's field (on the terraces going down to Lower Munqapi) - just below the old picnic area for Monecopi Day School - it is not walled in, but a pipe flows from it directly to a pump house and thence to a water treatment house (insisted on by EPA) and thence to a reservoir tank that supplies the houses of Munqapi.

Susungwva is for animals and irrigation - a pipe feeds the terraced fields (onions, vegetables) across from the spring. Use to be a lot of horses there (there was a trough); we had a lot of horses in Munqapi because they were used for farming.

There was a cotton-mill below the old village (on the curve up the Hiway 160 into Tuba City). My F used to plant wheat in the area below the old village. That was where they used to plant some cotton before my time - to make wedding gowns out of. There were some plans recently to reintroduce cotton-growing but that hasn't happened yet.

At Mawyavi, there were a lot of peaches and apricots, and also they grew tomatoes, carrots, early corn (but NK re: cotton).

Hopi still plants corn because we use it a lot in our ceremonies, including wedding ceremonies - that's part of the Hopi program, or life-pan. In fact, we are doing that even more now than in the past.

GN stresses the importance of rotating grazing areas. When summer farming was over my GFs took the herds above Sa'lako. We had a house up there, where we spent the winter, until the lambs were strong enough to come here (i.e. S of the wash). We rotated the animals around in different areas: we were always careful re: grazing the animals in one area, we were always looking for feed, careful not to exhaust the available pasture.

At Sa'lako there was a screen-like appearance from water dripping; it formed bubbles like little bells - tawapapro (string of little dance bells worn on the knee). It was very pretty. But that is not the one that Walter Hamana and the people from the other villages are now calling Sa'lako (just above Allen Nuvayestewa's field). It is higher up the canyon (possibly the one identified as Yuvukpu on the MNA photos - which Gilbert does not think is the actual Yuvukpu).

Photo 64-845 (MNA) Susungwva - "cool water" - a trough for horses.

64-843; 64-705; 64-849; 64-648; 68-649. Maatsa spring, by the "3 Stooges," used to be good clear water maintained real good. But not maintained well now. "When you drink from this spring, always clean it out, to show your appreciation for the area" is what they used to tell us. So the springs were always kept clean.

68-647; Paalatuyqa ('red point'). GN translates tuyqa as 'corner.'

64-999; 64-615;- the weaving place, where they used to weave right up against the rock face, and left their weaving overnight - it was nice and shady and no-one would bother it. There was an apricot tree there, and the irrigation ditch running along it - munlalayi is the word for flood farming, with nanmuru (ridges, pl.). to hold the water in. Pavawkyayki (swallows' house).

{Pawihaypi - a diversion channel along an onion garden, with a pipe, or an open ditch H Dict.}

64-734 Whole area down below on N side of wash too, the Hopis farmed, w wtaer carried by pipes all along and from diversion dams into the BIA farming area (to the right of the photo), then the irrigation pipe went on S of the wash and we irrigated that area.

64-850 Shows pipe crossing the wash. We used to water our animals from springs on the S side of the wash.

64-706 Tuviktsala ('masks scattered about')- a spring used for pumpkin patches, but it is used now by Navajos since it falls within a Navajo allotment. There is a strong wind in that area.

64-887 Wukopsö - behind Van's trading post (Kerley Valley). Lester Charley's GF (Irving Charley's F-i-L) used to farm there, and Waldo Phillips, Harold Tsavatawa; I helpd husk corn up there when I was young in the 1940's, I was last there in the 1950's, they were still farming there then.

64-864 Pahöva - the open ditch leading from Pasture Canyon. Pahöva maspiwisni, (we will, let us) go along cleaning the ditch.

64-851 Seeps E of TC. We used to fish there (though Hopis did not fish in the past). A good fishing area for bass - we used to cring them home to eat.

64-841; the area N of the reservoir, water collects there, a paqlö; sheep would drink there.

64-852; Pasture C; Tutukwiwya is just W of here. We used to bring our sheep here.

64-998; 64-859 Pasture C; Sa'lako; this spring is called that from the other villages. We used to work on the water lines all the way up here, no-one would do it if we did not.

64-857. Pasture C; Where the BIA farmed; Harold Tsavatawa claimed it because he worked for the BIA, and Freddy Tsavatawa took it over.

64-858 - Pasture C; below Allen N's, where GN's GF Honyestiwa had his field.

64-844 "Yuvukpu"? Area is all dried up now. Someone was planting there before NK who. Probably not the actual Yuvukpu.

64-863 - the irrigation ditch at Mawyavi. Hessi and Nasitoyniwa farmed there; Alfred Elmer told

me how Nasitoyniwa got that land from the government. There were other Hopis planting there too.

Munqapi Wash was always used for watering animals year-round. GN's maternal GF had sheep camps on the south side of the Wash west of the village, and his paternal GF up E of the 264 Bridge. But we can't use the wash that way now, since it no longer continuously flows.

Field:

Stop 1. Munqapi spring - up above Alton was planting. Supplies the household water to Lower Munqapi.

Stop 2. Susungwva. Supposed to be for animals, but Navajos still come to fill their drinking water tanks from it. Recent paaho deposits.

Stop 3. Below Lower M village in Hopi allotments; just above Siwiltima's allotment, and next one W of Aqawsi's allotment.

Stop 4 Spring above Aqawsi's allotment. This allotment is now divided into three sections between the Elmers, Wesley Honanie, and GN and family. GN plants watermelons, sweet corn, blue, yellow, and white corn, early corn, onions, radishes, chiles, cassaba melons, and beans here. Describes irrigation - a 24 hour per day system; you sign up and watch for when your turn is approaching, and have to go down as soon as you are notified - even at 2 a.m. 3 individuals monitor the irrigation schedule. If you miss your turn you have to start from the bottom again. Crops go to one place (implication his Zs) for the most part, who then redistribute; except watermelons which are divided up from the field.

Itaapahu qanilalwani - we're going to go clean up our spring.

We are starting to clean up the fields now, but it's been wet so we may wait until Feb-Mar to finish. Not good for the corn stalks to remain in the fields. We always store the corn at the storehouse in metal garbage cans, tag it with the year it was harvested, and wait a full year before beginning to use it. It's harder to grind etc. until then; it remains good for three or four years, but may get moldy after that if you don't air it out.

Tukin.ovi ruins up on the highway that were torn down when the highway went through. Or just called Kiiqö.

Stop 5 - Ironwood Springs (Ötöpsapva) - where GN used to herd 170 sheep on his sheep permit. Pipes fed the water from the spring into a trough, where the sheep used to drink, and the sheep sheltered in the nearby cave after drinking. Spring improved by Navajos, but now Hopi has it again since the 1934 case decision. GN converted to cattle, has about 20 at present.

11-11-03 Morgan Saufkie, Songoopavi, at his house and in the field.

The old Songoopa spring is all dry, and Masiipa is dry too - they cleaned the latter twice in the 1980's or 1990's but it was never cleaned completely.

Naftakinva is the grooming spring - a house enclosure was built there ca 1980 but a boulder has fallen on it and stoved the roof in.

1st stop - Qötsatspelvi - the spring they use for all the ceremonies now - Wuwtsimu, Soyalangw, Home Dance, Powamuya, Mamrawt, Lalkont, Flute and Snake. Masiipa used to be used for those purposes, but they quit after the Day School was built. My god-F's B went down went down one time and it so cold that all the old men were so stiff they had to be carried up; so they shifted to Qötsatspelvi.

The Masilelent (Gray Flute soc) get their water from a spring near my ranch at Pa'utsvi ('water enclosed place'), ca. 8 miles from here - they run with a gourd and bring it backsetting off at ca. 4 p.m. often takes until 8 or 9 before they return (take a light with them for when it gets dark) [A sixteen mile round-trip that they used to run in bare feet]. But the cows have trampled some of that area so now they too sometimes get their water from Qötsatspelvi. The Sakwalelent use Matövi (Little Burro Springs), below Little Giant's Chair. Qötsatspelvi is the Wuwtsim initiation place where the initiates go into the water - that's why they have steps leading up into it. You have to work the springs in the summertime, keep them cleaned up, because that's what sucks in the clouds. But now the water levels are dropping and much is dry because there have been three years without significant rain.

2nd stop - above old Songoopa at the Hisatsongoopavi's church [San Bartolome]. The old spring is all dried up and it is not clear exactly where it was - below the cemetery near a large flat rock. Before they moved on top (after the Pueblo Revolt) they planned to develop that spring with an irrigation channel that would feed a large field area in the valley to the south all the way to a cedar tree that he pointed out. And they intended to follow that plan after they killed the priest too. Cotton was planted in the area below the spring all the way out. The cotton field was a large area below when old Songoopavi was still occupied. But the irrigation plan did not work - it is said that someone made a prayer-feather the opposite way to how it is supposed to be made and that caused the plan to fail and the spring dried up. The spring was like Tawapa at Walpi, i.e. large and abundantly flowing.

Songoopavi was the first village to plant cotton, and the second one was Awat'ovi, and then Orayvi. Cotton really belongs to Hopi. After they quit growing cotton they used to trade for it especially for making wedding robes, pahos, etc. There was no cotton grown by my GF's time, but Songoopavi did replant cotton for a while again when the Second Mesa Day School was built below [ca. 1911?]. But it requires a lot of work, and a lot of water, so they didn't keep it going. My GF (Andrew Hermequaftewa) told me that when they killed the priest, they took his hoe, pans, knives, the church bell, and hid them somewhere. We are on the site of San Bartolome de Xongopavi. Down below MS points out the Bluebird clan house of old Songoopavi (with a wall still standing) that his GF always claimed (since he was Bluebird clan).

3rd stop - At Masiipa. Songoopa used to be like Masiipa was with benches all around the spring. Masiipa also had a log that was used when the Wuwtsim initiates were dipped into the water. Tamarisks planted above are cited as the cause of the Masiipa spring drying up. A dipping well was built here too to the S of Masiipa when the old school was built. It was the garden in this area where they planted the cotton earlier in the 20th century when the school was built. After that they just had gardens there, but they quit when Masiipa dried up "a long time ago" [mid 20th century? Earlier?]. at that point the water spread out all over the gardens, there was no arroyo as there is now.

4th stop the Dipping well for the 2M Day School. There were concrete walls with an iron ladder going down into it, that you had to climb down with your bucket if the water was not up high. You were sent down here to haul water by the schoolteacher as a punishment - for speaking Hopi, etc. There was pumphouse down below and a trough (still visible) further on, where the animals used to come to water. The pumphouse and trough area was where they replanted cotton in the early 20th century. In the past, sheep were kept close to the village because of thefts by Navajos. MS herded sheep until 1968 when he traded them in for cattle.

5th stop overlooking the area they intended to irrigate from Songoopa spring as far as the cedar tree (SE of Lower Supawlavi). A large flat area with good soil, a lot of wild greens grow there that we gather, notably öösö, "wild cabbage" (Dictionary indicates "a grayish-green plant that sprouts from the ground and lies flat" that gives its name to Ösömuyaw (roughly, March)). When this area was planted using runoff water they planted numerous crops inc. cotton. They tried again to irrigate after they killed the priest and moved on top, but it was then that the spring failed. This information about the historic intent to irrigate etc. is all from my GF Andrew Hermequaftewa (a "real traditional Hopi" who fought the government, got sent to Carlisle school etc.. Peter Nuvamsa was his translator. Mentions others who were sent to Carlisle at this time - Washington Talayamtiwa (Joyce's GF), Rudifud (Rutherford) Tuveyawma, Glen Tsorwaytiwa, Louis Tuwani'yma, Archie Qömaletsiwa. Songoopavi's Tuvi'ovi shrine overlooks this field area.

6th stop where Qömahongniwa (Snow clan) - Radford's FF - used to plant. It was owned by the Leelent (Flute soc) - he always gets water for them, that's why he has this field. Never plowed always planted with a digging stick. Last time planted ca. 1981/82.

7th stop - across from Peter Nuvamsa's sheep camp is his B Lawrence Saufkie's field.

Humi'uyi - a small cornfield (corn patch)

humivasa - corn field

kawayvasa - melon field

morivasa - bean field

pömapasa - early corn field (for Home Dance)

Along the road to Pa'utsvi - this is where the Masilelent (aka Maamasit) run to Pa'utsvi. MS is a Masilenwimkya. He never ran, but his B Von Saufkie did. The road was built up in 1979.

To the right is a hill with some black rocks at one end - Pövälpiktsomo ("blue marbles hill"), because the rocks were all rounded like blue marbles. To the left a small flat-topped mesita called Piilapi [MS NK what it refers to, but probably "flint place" where they got flint to spark fire - Dict under piila].

8th stop - at Pa'utsvi. It was an old Supawlavi farming area here near Morgan's corral. The house at Pa'utsvi spring was built under the direction of Patrick Lomawaima in the 1980's. Before there were just flat rocks enclosing the water.

In the past, everyone used to always stay out at their field houses, and only go back to the villages for ceremonies.

This area was given to the Fog clan (Pamösngyam) - my W's clan (Steve Honanie, Joy's uncle is the source of this). The Fog clan was originally Tewa, and there was some pressure to send them back to Hanoki. Honani did not want them to be sent back - he was married to a Pamöswungwa. He asked the Kikmongwi not to send them back to the Tewas and they decided (Honani and the Kikmongwi) to give them this area at Pa'utsvi - a large area for field that stretches across the Oraibi Wash (not there in those days) and three miles along it on both sides. Honani "planted" the springs here, and these are really Honani springs. Pa'utsvi is properly on the back side of the hill to the S, but they call this one Pa'utsvi now. Then the gov't built a house for them - for Honani, and they stayed here [perhaps at the same time that the gov't built house for Loololma t Mumurva, and others below 1M to try to persuade people to move out away from the villages to allotments). They grew cabbages, carrots, radishes etc. for the Songoopavi Day School - that was before MS went to school there that they used to do that (after that the school was supplied from Keam's Canyon). The garden area around and above large old cottonwood tree was watered from above with piped irrigation water, from a well the gov't developed. The water was also used for domestic purposes by the people who lived there. The old terraced walls are still partly visible, there are old dead apple trees there too.

There were three places where there were a lot of people living at a distance from the villages of 2M: Pa'utsvi, where it was just Songoopavis; Matövi (Little Burro Springs) that belonged to the Bear clan - people from Supawalvi were staying up there; at Isva (5 or 6 miles east of Hwy 85, 2.5 miles east of Polacca Wash - the turnoff from Hwy 85 is at Philip farm - Philip Polingyawma), where there is a mixture of Musangnuvis, Songoopavis, and Supawlavis living there near their fields.; and at Pasvi, where there are just Songoopavis.

Pa'utsvi still belongs to the Pamösngyam. We are about the only ones still planting here, along with Peter Nuvamsa Jr., who plants N across the wash by a tamarisk grove. MS points out his white trailer on the far side of the wash and a place where he planned to erect a frame house.

Points out sivaapi, ('rabbitbrush'), they use the yellow flowers to make facepaint for the Lakon momoyam (Lakon women) and they also use it for paint [body?] for Wuwtsim. MS is Wuwtsim.

9th stop - old Pa'utsvi, surrounded by sakwaqwhavi ("green willow" literally) which grows all the way from here to Höövatuyqa ("furrowed point" literally) - near the Scotts' ranch (from Hotvela -

Brian Scott is taking care of it now); there is another spring near there Tokotsva, bobcat springs. Hõövatuyqa is an eagle-gathering area for the One Horn society from Songoopavi, and for the Kookofngyam from elsewhere - the Songoopavi Snow clan is taking care of it.

Harlan Nakala, Kikmongwi, First Mesa, 58 years old, 11-12-03, in the field

Mentions a spring just W of Wipho called \, mouse springs, not on Forde's map.

We pass Kohkyangwva (Harlan's pronunciation), Spider spring, below Walpi on N side.

1st stop - Kwastapa; last time we came was last year for the Flute ceremony. We come every two years for that. I come up here more often to check on the spring (since he is Flute chief). We come down here every Flute Dance before the ceremony starts; we come in the morning to clean up the grass and weeds; then the ladies serve lunch and we keep cleaning until the evening, eat dinner and go back. Just those involved with the Flute ceremony come to clean it up (the ladies fix little clay models representing their clan and leave them on top of the wall that encloses the spring afterwards). The appearance of Kwastapa Harlan likens to Kawishtima (his pronunc.), Navajo Nat. Mon., and Tawtoykyia (Mesa Verde), and Edge of Cedar (Blanding, UT - NK the Hopi name, but says Delfred Leslie may know) - all places that we migrated from, and that we sing about in our Flute Dance songs. Delfred Leslie had a garden here at Kwastapa a few years ago (still visible); in the past others did too.

(Hoonawpa is used for animals and for gardening too (but HN NK exactly where it is - "you would need to ask the Bear clan").)

Harlan notes that he planted a young pine tree (prob. a Douglas fir) by the wall, that was presented to him by the Kachinas at the Home Dance, but it was accidentally weeded out during a Flute cer. cleaning.

Water in the spring used to be higher in the past (Harlan points out an area of wall that used to be constantly wet, but is now dry. But there is still quite a lot of water in the spring; there is a developed seating area under the cave roof.

Water is important to our people; we used the water from here, as elsewhere, through a drainage system into the gardens. Cattle used to come and drink here, but we had to put up a gate to prevent that, since they were trampling the area. Sometimes deer still come to drink. The water here has been for our drinking for a long time; this was where our Flute clan people stayed for a while before moving onto the Mesa. we used it for cooking, and all domestic uses. There used to be houses here a long time ago where our people lived. The village was called Kwastapa. We take water from here back to the village for our ceremonies, and also for ngahkuyi (medicine water) - we make medicine with it. The cedar tree that stands here is for a purpose (does not elaborate - but indication is of relig. significance) - it is not cut down when we clean out the rest of the vegetation.

Only Cs of the Flute clan (not the Flute clan itself) may build houses in the area; cites a Flute clan woman whose H was building a house for her on top nearby, and their old uncle got mad, and indicated that the Flute clan's tradition was that they should never return there to build houses after they removed to Walpi, but that their Cs might build (i.e. the Cs of Flute clan

males).

2nd stop - Wipho. Notes peaches, apples and pears growing here. Wipho also is in the Flute clan's area - that extends all the way down on the N side of First Mesa from Kwastapa to the point of the mesa; on top of the mesa that is a marker dividing Flute clan (to the north) and Kachina clan to the S (in this area level with Wipho). But anyone may garden at Wipho, if they are not lazy to farm, if they first get my permission, which I am always happy to give. The reason people stopped planting here recently is that the springs dried up for a time. Then one man and his S came and wanted to clean it up, and the water filled up again. So he started to plant again. [We are at the spring Forde identifies as Cöhövitaka (=Söhövitaka, current orthog.), that Harlan indicates is Wipho; but he also says "Wipho" covers the whole area, including the spring and gardens to the N - that Forde identifies as Wipo (=Wipho) itself.]. We used to have crops down there (pointing from the developed overflow reservoir at Wipho South. There were assigned times for people to irrigate (just like Munqapi). The Flute clan chief (i.e., the kikmongwi) assigned days and times for people to irrigate - there was a valve to turn on to direct the water to your field.

All the orchards here used to be full of fruit when I was a boy. Sometimes runner kachinas would come and bring the people up here to clean the spring. In the old days there used to be a tsöqavu rather than a metal tank here. A lot of wipho (cattails) used to grow here. There was a trough for livestock below. Across the road below there were dry-farming fields (fenced in large areas still visible). But on this side, the gardens were all irrigated. A lot of people have been asking me recently for permission to come up and garden here, and I always say yes. Mostly the reason people have not planted here recently is laziness (i.e. they are now depending on store-bought groceries).

The Flute pilgrimage trail to Kwastapa came on top of the mesa, and then went straight across the valley from Wipho towards Kwastapa. We stop off at a resting area below the cliffs across the valley from here, and set off at 4:00 a.m. the following morning for Kwastapa.

3rd stop - Kanelva. This is still within the Flute clan area - there are many walled gardens and orchards here too, though they have not been used in a while. The spring is where the yellow grass is, and the terraced gardens below. Called Kanelva (sheep springs) because a lot of people had sheep here. It used to be gardened until about five years ago. Ebin Leslie (the previous Kikmongwi) was one of the last ones to have sheep from Walpi but he watered them on the other side of the mesa rather than here. Like Wipho, this area was gardened by members of all different clans, with the permission of the Flute chief.

The Flute clan land goes all the way down to Walpi on this side - on the other side are Kachina clan, Bear clan, Sand clan etc. down the Polacca Wash - there are a few gardens on that side - Wingva (see Forde map - Wiñava) is still gardened, though no longer at Sikyatki; Pöpsöva, ('Rincons spring') in Bluebird Canyon (or Bluebird clan?? - I think Canyon from a subsequent discussion with Lee Wayne Lomayestewa at CPO, showing the range map of Hopi springs on the HPL and Dist 6) area). My MF, Preston Nakala (=Preston Masha on the old ICC records;

“Na’qala is really his name, maasa refers to his habit of motioning with his hands - just a nickname”) used to live there; his GCs are now living there. There are big gardens just like at Wipho, but it is a Water clan area, and Alfred Kaye of that clan, has locked the gate into the area, so we will not be able to go in. Tsilvasa at Keam’s Canyon is where Lewis Mansfield used to stay and farm (PW and Tsakwani met him there in 1980/81). That area belonged to the Kookopngyam, the Fire clan, but all the leaders passed away and so the land turned back to the Kikmongwi. I take care of that area now - it belongs to me, and I assign for someone the right to farm there. The Fire clan “burned up” just as was prophesied for them. [Still looking at Forde’s map]: Mongwupsö has no gardens; Nönöpa has a spring but no gardens; Pöhöva (=Puhuva) has a spring but no gardens.

The boundary between 1M and 2M lands is between Wipho Wash and the 2M cliffs; Wipho Wash is all 1M; there used to be *qalalni* (boundary markers) that marked that.

TJ notes that there is a Maasaw petroglyph up at Kanelva gardens - “because this area all belongs to him” - HN.

3rd stop - on road looking towards Moriva (beans spring). But some call it Morova (burro spring), perhaps because people took their burros there. On the other hand, it was mostly beans that were planted there, so it is probably Moriva (Forde’s Mojiva). Harlan has been to Moriva when he was young: my F used to bring me here, we came on horseback, and stopped at Moriva to water the horses - first time when I was about 8 yrs old (ca. 1953). [Harlan NK Pisava, Angwusva, or Tapva on Forde’s map.]

4th stop - Kohkyangwva. Used in the Flute ceremony, and the water is good for drinking. Tuveskya [‘pinyon canyon’]- near Kohkyangwva - is how Harlan pronounces it (rather than Teveckya [=Teveskya, ‘greasewood canyon’] as Forde records it). They used to carry water up from Kohkwangwva to Walpi, by hand or on burro back, horseback - good drinking water.

Angaqpölva (HN says the Angaq refers to Long Hair, i.e. Longa Hair katsina - Angaktsina; *pöölö* is “hunchback” as in Kookopölö; perhaps the spring refers to a hunchback Long Hair katsina?). There are no gardens there, just a spring for hauling water from, but someone lives there and used to water their sheep there. At Wingva no-one is planting there at present.

5th stop: the Gap, looking down at Isva, by the two water towers.

6th stop - Isva. Owned/used by the Kookopngyam - they get their water for the Home Dance from here if they are unable to get to Keam’s Canyon. The area by the walled and developed spring was planted last year (corn stalks visible). Spring has not been used very recently - ca. 5 years ago, a man fell in while intoxicated and drowned.

7th stop - Wingva (NK meaning - “probably named by the Kachina clan, since it’s theirs”) - Kachina clan spring. There is a trough for livestock, and sheep close by; Tom Collateta (S of Hopi F and Navajo M) lives here, and keeps ca. 50 head of sheep (we note sheep dung and later

see the flock). Wayne Peesha, Kachina clan head and current Katsinmongwi [successor to Herman Lewis], tells the story of this place at Kachina initiation, about where the Kachina clan migrated through. It is good water for drinking. The Kachina clan might come here (HN NK for sure) to get their water for Kachina ceremonies. Below the concrete covering there is a circular stone wall containing the spring, like a well. There is an apple or pear tree growing close by. HN used to haul water from here in 55 gallon cans to take up to Walpi, for drinking and domestic use before there was piped water.

Kohkyangwva, HN thinks, was not owned by the Spider clan, "but they did not know what to name it so they named it after that clan."

8th stop - Tsilvasa (at Keam's C); refers to the general area and to the spring above in the southside canyon wall. Dan Tony of the Reed clan (Lewis Mansfield's nephew) lives here now, but he is old and going blind. This area was farmed before the Agency was here. [Pongsikvövö is Forde's transcription for Keam's Canyon wash]. Originally KC was Kookopngyam area. Tuvahotsma on 2M [Forde's map] probably refers to pinyon kindling in some way.

9th stop - below Angaqpölva - near S end of Walpi promontory) - everyone uses it for drinking and for some livestock. The Flute clan boundary is here at the edge of the mesa S of Angaqpölva.

10th stop - Tawapa - mostly dry but some water in the bottom; "if we dig it out, more water will come." Sun springs is named because from Walpi that is the direction from where the sun comes up. The Flute ceremony starts here on the day of the dance [NB the Flute ceremony's focus on the sun]

Lee Wayne Lomayestewa, HCPO, 11-12-03

Mentions springs throughout the HPL: the Range Management Dept. has a lot of info. on them- show us the map, notes two springs Nuvatotsva ('snow shoe spring') and Tsorva, bluebird springs. LWL will try and copy the map for us.

At Awat'ovi, 11-13-03

Whiteley reports on conversations that there is a *tsöqavö* at First Mesa between Tuveskya (N side of Walpi down below) and the mesa top; Angwusva belongs to the Katsina clan; there is a spring near Awat'ovi called Löqötsqanva.

Lemova (hail springs) gardens; a series of very recently active (ridged fields, orchards) terraced gardens, a large reservoir, and an older one adjacent. The house across is lived in by Badger clan people from Musangnuvi (descendants of Awat'ovi); also Jim Tawyesva of the First Mesa Aasangyam (married into the Tewa Spider clan) has a house close by. Several clans were given charge of the area. The Tobacco clan had primary charge, since they had provided the Kikmongwi at Awat'ovi (Taapalo), but they never really returned to Lemova, though they did at

Pöpsöva, the other spring with terraced gardens at Awat'ovi; other clans with rights include Badger, Butterfly, Aasa - the survivor clans of Awat'ovi retain successor rights. The Tobacco, Water, and Sun clans came to Awat'ovi from the S; and a lot came from the E.

Tötövi gardens no longer used.

Valjean Joshvaema, Sun clan Songòopavi, married into Orayvi since 1946, and has lived there ever since, 88 years old, at his D's house Orayvi, and in the field on 3rd Mesa, 11-14-03.

Mentions that Orayvi had gardens at Hotvela, Paaqavi, Mumurva, and Leenangwva, and there were other old gardens where there was run-off from the mesa-edges. Six wells (*patni*) on N side of village, W of Potatukya'ovi; one belongs to the Water and Cloud clans. At bigger fields we depend on rain and on tributary washes; spreading the water out from these in the past, e.g., in the Orayvi Wash; we made *paahos* for the water-spreading. *Munlalayi* refers to this process of channeling the water to the fields. Nowadays we use hoes to make ditches leading to the fields from the tributary washes.

Photos: Orayvi aerial 1940: I used to stay right by the *tsöqavö* seen in the photo - my house was right there. The dyke broke at one point and I had to fix it with a front-loader, but nowadays it is not really used, the dykes are not maintained and it leaks out underneath. Some people used the *tsöqavö* water to drink and cook with, after purifying it, and to bathe in, but its greatest use was for making mortar for building - not used for animals to my knowledge; animals go to Mumurva or Leenangwva.

Photo X30848 (ca. 1900). The Corn clan's *patni*. each clan had a *patni*, the water all came from rain - water was used for drinking, cooking; people cleaned the rocks around so the water would flow into the basin below the rock surface; every spring they used to do that. Notes peach-drying houses in the background, some still standing.

44508 - The Flute ceremony (Blue Flutes) at the Leenangwva. The walls are still there, but sand fills the spring now.

14-321 - Not Leenangwva, but perhaps the Reed clan spring below Orayvi (S of the mesa tip, across from the K-Town village store). Notes 4 springs in Kiqötsmovi altogether; NK the name of this one.

Men Lib 512 (cleaning the spring). Points out the *somiviki* maidens with food for the workers who are cleaning the spring, cleaning out all the weeds from the catchment area so that the water can flow down into the well without brush interfering. A cleaning party used to be summoned every year by the Tsa'kmongwi; the Lenmongwi would set the time, and the Tsa'kmongwi announced it.

2003-6615 *paaqawnaya*, waiting for water (lines of jars waiting to be filled with spring water from the Leenangwva). Sometimes you had to wait all night for the water to rise sufficiently to

be able to fill your jug. I have hauled water in five-gallon jugs from that spring (i.e. plenty of water there post-Orayvi split)

73 - Ismowala (two standing rocks by Leenangwva) area filled with tumbleweeds - needs cleaning out (VJ's comment).

447-89 A *patni* towards the area of the old Mennonite church, NK which clan it belongs to but a deep well, because the stick tied to the dipper gourd is long (8-10 feet?)

74-620 *patni* N of Orayvi near the old Spanish church - the Corn clan's cistern (Elgean Joshvaema, 63 years old, Valjean's S, Corn clan, contributes this).

Denver Pub Lib X 30846 - another old Corn clan cistern where the old trail goes into the village.

Payavustuusö (pathway for water to gather cave). A place-name rather than a generic type of water collection formation. The only one in Orayvi. *Patni* means a well, cistern; *tuusö* is a cave (with water in it), this image is a *tuusö*, an area of rock carved out, with a wall built around it. In the background are peach houses (*sipalki*); you have to stay there in case it rains - to cover the peaches over. Payavustuusö is by the horse-trail where the priests used to make them haul logs up to build the church (deep grooves in the rocks)

Next photo is a *patni* a little NW of Payavustuusö, probably filled in now.

NMAI 26-287. Oraibi Day School with government well in the background - a *wukovatni* (large well) behind.

Koritvi (lit. cavity place) is another area where there is a lot of water gathering - there are large bowls in the rock on the NW edge of the village; also a swimming hole was there: they designated one of the bowl-shaped water-gathering places for us to swim in. We used to place a twig on top of a rock to indicate water had been reserved to carry home from there; others respected that - you'd see a bunch of those around there at the end of the day. There were two other swimming holes for Orayvi: Kawayvö - horse-trail, and Pikya'omovi, a large swimming place.

In the field (N of Valjean's D's house): an old well with walls around it, a shrine nearby with turquoise offerings etc. (VJ indicates the shrine may be for the well) All this is Piikyaswungwa (Young Corn clan) area; Carl Tsu'qa'yma used to plant there. Their GGMs had orchards along here before the O split; that's how they got to build houses here afterwards.

On top of the rocky ridge N of Orayvi, numerous bow making and corn-grinding practicing areas for the boys and girls. A series of wells, one belongs to the Rabbit-Tobacco clan, walls around it; after WWII Valjean used to fill up a 55-gallon container, fill it up with buckets lowered by a rope into the well, and haul it from here to the village, where water was stored in inside-house containers [NB they used to use large garbage cans at Hotvela for this recently - PW note].

The Corn-Water clan's *patni* - 2 wells here - to NE of Rabbit-Tobacco clan well. water used to last year-round here, walls around S side to prevent dirt getting in. A resting place for a *kuyapi*, ladle, is carved into the rock adjacent to the wellhole. *aaku*, another word for a dipper, *wikoro*, a gourd with a handle for carrying/drinking water.

Another Rabbit-Tobacco well on red rocks to W of the two Con-Water holes - catchment grooves dug into the rock surface to channel the water into the well, and another old retaining wall nearby.

Implication is that every clan had its *patni* at some point(s) around the mesa. VJ says there are six more shallow wells on and around Potatukya'ovi.

At Leenangwva. Appears to have been cleaned out not too long ago. An old trough for watering horses nearby - VJ used to bring his horses here to water them. An old stone small trough by the entrance into the spring. Petroglyphs at Ismowala (coyote mouth gap) including a Qöqlö katsina, Palhikwmana, deer or elk tracks, a Two Horn figure, a One-Horn figure, Crook, J.G. Bourke, W.G. Scott, Oct 14th 1874; other historic soldiers' and Mormon graffiti from 1864, 1874, 1891.

To E of Leenangwva, VJ shows us old run-off dammed fields along tributary fans - mostly for vegetables, onions, chile squash, maybe early corn; a 1/4 moon petroglyph, an old house-ruin with corn grinding bins inside; old alignments of rocks making terraced fields at other intersecting tributary fans.